



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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FROM THE CHRISTIAN WATCHMAN.

INCONSISTENCY IN PROFESSORS OF RELIGION.

The sun rode high and had dissipated the squalls of spring. Nature dressed in her gayest robes invited me to pursue an object which required me to visit a distant port. I stepped on board the Volant, a fine vessel commanded by Captain ——. He had all the careless roughness of a sea-faring man, without the revolting vices common in that profession. At our first interview, I perceived him a gentleman without polish, possessed of humanity without its weakness, capable of friendship, requiring none of the common pledges for its security, and sociable without affectation. A long voyage and much intercourse confirmed my conjectures concerning him, and left upon my heart the traces of high esteem. A gentleman who took passage with us, who appeared to have read some, and seen a little of the world, put every means in requisition to exert an influence over all on board. He was a disciple of the French schools, and professed an unbounded hatred to Revelation. He was admirably qualified for his undertaking. He had some knowledge of the ancient and modern Philosophers, unbounded effrontery, great loquacity, ready wit, and an air of the utmost confidence when he advanced a position. One fine evening, being a dead calm, the passengers, the officers and the hands mixing promiscuously upon deck, in the midst of desultory conversation, our enlightened reformer made a number of remarks upon the unreasonableness of Revelation, and endeavoured to support them by references to scripture facts. He particularly referred to the villany of old Moses and the ferocity of his slaves, who destroyed the nations of Canaan without provocation, and then laid it to God. I asked him whether he believed the books of Moses, to be authentic history. He hesitated to answer. I said, as a fair disputant he was bound to take his ground, and I would take mine, adding, if you do not believe them, your conduct is scarcely rational, to vent your ill feelings upon those who you do not believe ever to have had existence.—He said, he believed the facts stated, but it was naturally and morally impossible for God to have any hand in it. I asked him whether he believed in the being of God, and that he exercised any control over the affairs of this world, such as plagues, famines, earthquakes, thunder-gusts, and such evils. He replied in the affirmative. I asked whether it were supposable that God could be angry with and chastise men or nations for any sins they might commit.—He

said yes. I asked what was the difference between God's making use of one nation to scourge another, and employing a famine, a plague, or an earthquake for such a purpose? He was silent for a few minutes, and as the passengers and crew enjoyed a laugh at his expense, he lost his temper and became very abusive. The Captain interferred and informed him, if he wished to debate the subject as a gentleman, there was liberty for him to do it; but he would not suffer indecent abuse on board the ship which he commanded. The debate ended, and we retired to our respective berths for the night. Next morning, just as the sun was pouring obliquely, a blaze of glory upon the bosom of the ocean, disturbed with nothing but a gentle ripple, I saw our Captain abaft, leaning over the taffarel and gazing in the wake of the ship, in that attitude which indicated deep thought rather than interest from any transient circumstance connected with the state of the water or the vessel. Good morning, Captain, how do you do? Good morning, Sir—Poor fellow, I pity him from my heart. Who? Mr. ——. Come hither and I'll tell you why. It is possible he may have fallen into bad hands, like myself. Some corrupt professors may have made him an enemy to that Book, which, however we may hate, we cannot reason down. My father was a Presbyterian minister in the State of Massachusetts. He was, according to report, a good man and a faithful pastor. I remember but little of him, he died when I was eight years of age, but he lives yet in the affection of a few of the old people. I have his library and manuscript sermons. I have a melancholy, painful gratification in looking them over when I am in port. I indulge in this sometimes till my heart is ready to burst in thinking how much sin and suffering I might have avoided, had such a father lived to be the guide and tutor of my youth. Well! he is gone, and the sea is my home. A paternal uncle, an old rascal, forgive me, Sir, my feelings are naturally quick—A paternal uncle, a Deacon of his Church, who lived in the village and kept a store, took me into his family, that my education and morals might not be neglected. Every one applauded this act of humanity and generosity. Young —— was now provided for, they said. This man, Sir, was of a very singular composition. He was uncommonly religious without any consistency. He was a standard for all the neighbourhood, of orthodox sentiments, and would defend them with tears and arguments which procured him a name for being the most pious man in all the village. We had family prayer twice a day; and on Sunday, if the young people were trifling, they were severely

reprimanded ; but all this was mixed with passion, caprice, covetousness and injustice. In the store there were as many different prices of articles as there were probabilities of successful fraud. Intimate friends who were not likely to purchase elsewhere, and the poor who could not, because they wanted credit, were sure to pay high. Being a relative and supposed dependant, I had his confidence, and was frequently employed to fill up the spirit casks with water at night ; I have been engaged to suit sand to the colour of the sugar and many such little offices. I have heard him declare when about to sell an article that it cost him much more than I knew he gave for it. I remember numerous instances of falsehood and lying, which, there is not a fellow before the mast of this ship but would be ashamed of. My father, Sir, had given me an abhorrence for falsehood and drunkenness, but my employer would encourage in his store a set of base fellows, tippling for half a day, while their poor wives and families were half starved, and half naked, and when they were intoxicated, charge them more than was just. I judged, Sir, of the nature of religion from the conduct of those who professed it, and as this man was in high reputation, I concluded that he was as good if not better than others. I hated the name of religion, and associated it with every thing that was vile ; but the following circumstance fixed my resolution and sealed my fate.—One day a tippler entered the store, who had already drank too much. I knew his family, and felt for the poor children who were pinched with cold and hunger. He called to me rather roughly for a glass of spirit. I pleasantly told him he had better send some crackers and cheese to his children. His rage had no bounds. Myself and father were objects of the most indecent abuse, which terminated with beating me with a cord which he took from the head of a cask. "You," said he, "are a limb of the old priest. I was forced to contribute during his life to your support and that of the rest of the chicks. Hold your tongue and get me what I want, or I will wring off your bastard's head." My uncle heard all this, came and shook hands with him, handed him a chair, and assured me if ever I took such liberty with one of his friends again, he would severely chastise me, and dismiss me his house. I made no reply. Night came, and at eleven o'clock I left the hated habitation a friendless boy, and the next morning at sunrise, I was in Boston. I went on board the brig Fanny, that forenoon, and in her I took my first trip. As I had been tenderly treated in my early days at the parsonage, you will guess I had something to encounter. I used sometimes to sigh under my hardships; curses and oaths at night seemed at first a poor preparative for rest. But these men were better than the Deacon ; they were what they professed to be, and he was a vile hypocrite. I now, Sir, substituted Paine, Voltaire, and Volney for the Bible, the ocean for the peaceful village, and the rough, honest infidelity of a ship's crew, for the family of an artful hypocrite. Since those days I have read and thought much. Some months ago, being on deck one dark squally night, the thought of my father took possession of my mind and heart. I had read some papers he left, expressive of his religious sentiments, and his reasons for them. The enquiry rushed upon me, was he an

honest man ? Was he a man of judgment ? Report furnishes an affirmative to both. Why then his sentiments ought to be examined. A hypocrite has driven me to infidelity ; but there are hypocrites in every department. My father recommended the Bible ; I will read it, and judge for myself. I did so, and, though I am no Christian, yet I believe that Book is true, and came from God.—I was glad to hear it defended last night. You have safe ground Sir ; I know all their arguments. Remove from religion the errors of Establishments, the follies of fanatics, and the inconsistencies of false professors, and infidelity is starved and gagged. If ever I should visit the village where the old hypocrite lives, I'll stir up a fine breeze with him. Forgive me, Sir, that would be wrong perhaps. I was a fool that it did not occur to me that no system is to be judged of from the conduct of those who hold it. I either ought to have examined religion for myself, or have placed dependance, if too young for the task, upon the wise and virtuous. But, Sir, youth is rash ; and I am yet too precipitate and violent. A ship is a bad school for self government. I hope God will forgive the old man and me, and enable me to forgive him ; he is my father's brother after all. I have done wrong myself in a thousand instances, and if I had gone to Davy's locker, I had met with a bad birth, and worse crew than ever manned a pirate.

"One sinner destroyeth much good."

AMERICAN TRACT SOCIETY.

At a large and respectable meeting of the citizens of New-York, and the vicinity, from various religious denominations, held at the City Hotel, on Friday evening, March 11, Col. RICHARD VARRICK was called to the Chair, and Mr. WILLIAM A. HALLOCK, appointed Secretary. The meeting was opened with prayer by the Rev. Dr. M'AULAY, Zechariah Lewis, Esq. President of the New-York Religious Tract Society, then proceeded to state the object of the meeting. The Board of Managers of that Society, he said, had, some months since, in view of the great facilities afforded by the city of New York, for circulating Religious Tracts, and the importance of uniting the efforts of the friends of Tracts throughout the country in one National Institution, resolved to take measures to form such a Society in this city, in May next, on the plan of the American Bible Society. There being, however, at Boston, a Religious Tract Society, which had already assumed the name, and much of the character of a National Institution, it was thought proper, previous to the adoption of other measures, to address that Society, and propose a removal of the seat of its operations to New-York. This measure the Society at Boston did not think consistent with the prosperity of the Tract Cause in New-England ; and as that Society had already become so far National in its character, they proposed still to continue their operations at Boston, and that the New-York Religious Tract Society should become a Branch. To this proposition the Board of the New-York Society felt that they could not give their assent, believing that the local advantages of this city, united with the liberality and Christian enterprise of its inhabitants, leave no room to question that it is the most favorable location for the National Institution.

In these circumstances, the Committee of the Society at Boston proposed to unite with the Society at New-York in forming the plan of a National Institution, distinct from both, to be located in New-York and from which, should it prosper, the Society at Boston may receive its supplies of Tracts. And the negotiation had been happily concluded in a manner calculated, it was believed, to give universal satisfaction. Such a procedure on the part of the Society at Boston, immediately suggested the necessity of erecting a house in this city, in which the National Society may enjoy every facility for conducting its operations. In order to accomplish this object, it was thought advisable to call the present meeting, for the purpose of organizing the Society, and adopting measures to obtain the requisite funds; that the people of New-York may thus give to the Society at Boston, and other Tract Societies and friends, who may be invited to unite in the National Society, in May next, an assurance that the Society shall here be furnished with every accommodation: and that, by the grace of God, there is here a spirit of Christian benevolence and zeal which, it may be believed, will never permit the Society to languish.

The following Constitution was then read and unanimously adopted.

CONSTITUTION.

Art. 1. This Society shall be denominated, *The American Tract Society*; the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of evangelical Christians of all denominations.

Art. 2. Each subscriber of two dollars annually, shall be a member; and each subscriber of twenty dollars at one time, shall be a member for life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for Life.

Art. 3. Members of the Society shall be entitled to Tracts, annually, to the value of one dollar, and Directors, to the value of two dollars; or, if preferred, they may receive Tracts at any one time, to the value of half the sum given.

Art. 4. The Society shall meet annually on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty-six Directors shall be chosen.

Art. 5. The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and Finance Committee, each consisting of not less than three nor more than five members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be ex-officio, members of the Board. The Board shall have power to enact the Society's by-laws, and to appoint Corresponding Committees, and Honorary Vice Presidents, Directors or Members. Twelve shall constitute a quorum.

Art. 6. To secure the interests of the various denominations of Christians who may co-operate

in this Society, its officers and directors shall be elected from all those denominations; the Publishing Committee shall contain no two members from the same denomination; and no Tract shall be published to which any member of that Committee shall object.

Art. 7. Any Tract Society contributing one fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. And any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of Directors; and the Officers of any Auxiliary annually contributing ten dollars, shall be entitled to the same privilege.

Art. 8. The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relations of terms above prescribed, as they shall approve; and may confer such privileges as they think proper, on any important kindred institution circulating this Society's Tracts.

Art. 9. All benevolent Societies and Institutions, and individuals purchasing for gratuitous distribution or to sell again, shall receive Tracts at reduced prices.

Art. 10. That the benefits of the Society may be enjoyed no less in distant places than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

Art. 11. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Art. 12. The President, or in his absence, the Vice President or other officer first on the list in the city of New York, at the request of five Directors, may call special meetings of the Board of Directors, or of the Society, causing three days' notice of such meeting to be given; and any two members of the Executive Committee may call special meetings of that body.

Art. 13. This Constitution shall not be altered, except at an annual meeting, and by a vote of two thirds of the members present.

After the adoption of the Constitution, the following gentlemen were unanimously elected officers of the Society till the time of the annual meeting in May next.

S. V. S. Wilder, Esq. of Bolton, Massachusetts, *President*. Mr. William A. Hallock, *Corresponding Secretary*. Rev. Aaron Perkins, *Recording Secretary*. Mr. Moses Allen, *Treasurer*.

Corresponding Members of the Publishing Committee:—John H. Church, D. D. Pelham, N. H.; Rev. Justin Edwards, Andover Mass.; Rev. N. Bangs, New York.

The officers having been elected, the Report of a Committee appointed by the Board of Managers of the New York Religious Tract Society, on the subject of a *House for the National Institution*, was presented by Z. Lewis Esq. Chairman; from which it appeared that the American Tract Society at Boston is printing after the rate of one million of Tracts annually, and employs two printing-presses. The New York Religious Tract Society, which, within the last five months, has printed more than *half a million of Children's Books*, finds

two presses inadequate to supply the demand. Other Tract Societies, which it is hoped will co-operate with the National Society, are supposed to employ two presses more. The National Society, then, in order to supply these Societies with Tracts must employ six printing presses. But the Tract operations of our country are constantly increasing. Christians are becoming more deeply impressed with their importance; vast portions of the country exceedingly destitute of the means of grace, are as yet unsupplied with Tracts; new Tract Societies are forming; our population is increasing; education is becoming more diffused among the lower classes; the spirit of benevolent exertion is advancing; and if a National Tract Society were formed, enjoying the local advantages of this city, and concentrating the energies of the country, it would doubtless soon accomplish far more than has yet been done by the various separate and independent societies in the United States.

The National Tract Society of Great Britain printed, the last year, *ten million two hundred thousand Tracts*, giving constant employ to about twenty printing-presses; and it would be difficult to show that the National Society at New-York will not, in the progress of a few years enjoy advantages for Tract circulation little if any inferior to those enjoyed by the Society in London. The Committee have reason to believe, that with the divine blessing on the National Tract Society, it will soon do an amount of printing that shall at least equal what is now done by the American Bible Society; and if so, the former Society will require at least an equal amount of labour for folding and binding, and an equal number of agents, and equal room, in all the various departments of the Society's operations.

The expense of the lot and house which the American Bible Society have found so useful, was \$22,000. The Committee believe that with \$20,000, the National Tract Society can be provided with suitable accommodations; and that, in the present state of things, it would not be wise to attempt providing for it with a less sum.—The Society, in order to accomplish the object of its formation, must be able to publish Tracts in very large quantities, and to sell them on very reasonable terms.—A respectable house, once erected by the liberality of our citizens, will give the Institution a character of permanency and respectability; it will decide the question where the National Society shall be located; it will be the best argument with which to invite contributions for publishing and circulating Tracts, and the best pledge which can be given to other Tract Societies, that the Society located here shall be protected and fostered.

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FROM THE CHRISTIAN OBSERVER.

EXECUTION OF MR. FAUNTLEROY.

Mr. Fauntleroy suffered the awful sentence of the law on the last day of November. His behaviour throughout the closing scenes of his life, was apparently calm, and, we may add, penitent; at least if we may credit the newspaper statements, which are all the evidence we have on the subject, but they seem to us to represent him in a state of mind inclined too confidently to look for

a blissful immortality. We mean not, however to intimate that his faith and hope may not have been grounded upon scriptural principles; but knowing as we do the deceitfulness of the human heart,—knowing also how easy it is for a person, suddenly, and for the first time, introduced to a doctrinal acquaintance with the free and exalted promises of the Gospel, to overlook, or at least too slightly to estimate, those scriptural tests of character which are inseparably connected with true faith in Christ,—knowing further, the anxiety with which a person in the immediate prospect of death, will grasp at the first offer of hope and the pain and difficulty which a Christian adviser may feel under such circumstances, in resolutely keeping before the doubtful convert the more salutary rather than the more consoling views of his own state and character,—we think it but right for the benefit of survivors, that a wholesome reserve should be felt and expressed in pronouncing, upon cases like the present.

There are some other considerations connected with Mr. Fauntleroy's case, which we think we ought not to pass over unnoticed. Previous to his trial, some of the newspapers had published statements respecting his life and character, which represented him in colours the most profligate and odious, and which were afterwards proved to have been false or exaggerated. Mr. Fauntleroy might most justly complain of this shameful and unprincipled proceeding, as he did on his trial. One effect of it, which we were concerned to observe, was the revulsion of feeling respecting him which occurred after the trial; as if because an individual might not be guilty of some particular atrocities ascribed to him, and because his extensive frauds had been perpetrated for a commercial object, and not merely to spend on his own profligate pleasures, although much went to that object, all other shades of virtue and vice were of no importance. He was now viewed as an object of peculiar interest, as a man of the most honourable though misguided feelings; and the course of the law and justice was to be arrested to save him from punishment. Our opinion of the unchristian severity of our criminal law has not changed, and we ardently wish for its amelioration; but this surely was not a case to select for an *ex post facto* repeal. The cause of sound morals, and the public welfare demand that such false views should be counteracted. The excitement was such at the moment, that some persons, even of sound mind, were led away by it. They may have seen their error; but still, as many young and romantic minds were warped by the popular delusion, we have thought it became us, as Christian Observers, to notice the subject. To what did Mr. Fauntleroy's claim to appeal from impartial justice to popular feeling amount? His systematic course of crime long persevered in, could not be denied; but then he was led to it by a desire of keeping up the credit and fortunes of his banking-house. And this is set down for a most honourable principle; and pride, ambition, and even revenge become sanctified by the association!—And what was the real value of this vaunted motive? Take the shewing of the defence itself. Mr. Fauntleroy was indignant at being styled a gambler, and yet could not deny that he was a member of two gambling clubs. He was indignant at being viewed as a "sensual profligate," and yet

could not but admit that he went to the altar of God to pledge his connubial vows, deliberately intending to break them, and living in adultery with a hireling mistress. We do not think it necessary to calculate the exact pecuniary expenses of his profligacy; for, be it little or much, the principle is the same. Yet throughout this extensively admired and applauded defence, we meet with nothing of penitence for his admitted crimes; no commiseration for those who had suffered or might suffer by them; nor to the last, as far as we can learn, did he express a due sorrow for the afflictions which his whole course of conduct, not excepting his "honourable" anxiety to support an insolvent house on the property of others, had brought upon those who had confided in his integrity, or were the dupes of his stratagems. Of all these crimes, including his conduct to his much-injured wife, we trust he may have deeply and sincerely repented; but the revulsion of which we speak preceded any intimation of such penitence, and therefore could not have been founded upon it.

Let not then our younger readers be seduced by those false estimates of honour which are too current in worldly society; and of which if they wish for a concise graphic description, we refer them to Paley's solemnly ironical code of "The Law of honour," in the second chapter of his "Moral Philosophy." A sermon on the same subject, just published by Mr. Grinfield of Bath, has reached us, while we are penning these remarks, from which we shall extract the following passages as very appropriate to our present line of argument.

"The religion of the Bible, cordially embraced and sincerely acted on, is the only sure and steadfast anchor amongst the storms and temptations of society. Unlike the principles of worldly honour, it is addressed to men of all classes and conditions, 'high and low, rich and poor, one with another'; it teaches us to consider ourselves as members of one family, and as children of one Parent. Unlike these false and fallacious principles, it does not invite us to rush into scenes of peril and difficulty; it encourages no prodigality or needless expenditure; it commands us 'to owe no man any thing, but to love one another. Unlike these transient and uncertain motives, it teaches to regard the sentiments of man as at best dubious and variable; not to place our highest affections even on reputation or character, when most deserved, but to remember, that we should still appeal to a higher and better standard and tribunal, even to Him who seeth in secret, and who shall reward us openly.'

"Such is the principle which is alone fit to be deemed a rule of human life, because it comes to us invested with proper authority, and fortified with proper sanctions. It is adequate for time, because it is commensurate with eternity; and it can support us upon earth, for it comes to us from heaven. The man who has drawn his principles from the motives of worldly honour, may hope, by cunning and duplicity still to retain the good opinion of the world, and to avoid detection; but he who cares more for realities than appearances cannot be satisfied even with the strongest hopes of such an escape. He looks forward to the period when that which is secret shall be made manifest, when every thought of his heart

shall be brought into judgment; and whilst his faith enables him to support his present trials or losses with patience, it guards him from many of those difficulties and temptations which must always encircle the votary of fashion.

"The inference which we draw is this, and we think that it is demonstrably accurate; namely, That the value of honour, considered as a rule of life, is in exact inverse proportion to that of religion; and consequently, we ought never to be surprised, if men who are without religion, and who are actuated only by the principles of honour, should yield to any great and trying temptations.

"Honour appeals to time: religion looks to eternity. Honour originates with the caprices of man; religion is founded on the attributes of God. Honour is partial in its dictates, referring only to the rich and the fashionable: religion is universal, and has no respect of persons. Honour is capricious and impure, sanctioning many vices, and deriding many virtues; religion is altogether amiable and consistent; she recommends whatever is good, and she restrains us from all appearance of evil. Honour defeats its own intentions, by allowing and encouraging its votary to rush into every kind of luxury and dissipation: religion at once secures its present duties, and realizes its future prospects, by withdrawing us as much as possible from the temptations of the world, and by proclaiming the necessity of continually mortifying our corrupt affections and desires."

FOR THE RELIGIOUS INTELLIGENCER.

ON RELIGIOUS INSTITUTIONS.

The institutions of Religion, in their influence on the interests of civil society, are often undervalued. The opinion has been advanced, and advanced too, by men who desire to be esteemed wise in the science of politics, that religious institutions do not fall within the guardian protection of civil law. It has been said, time and again, that God is able to take care of, and preserve these institutions, without the aid of human laws, and that it is altogether foreign from the object of human legislation, to provide for their continued support. The power of God, no one can question, who has any right apprehensions of his character. But the wisdom of God, as revealed in his administration, precludes the expectation, that he will uphold or continue in the world, those institutions designed expressly for the good of mankind without the concurrence of their own agency. The age of miracles has gone by, and every thing valuable in its application to the state of mankind, in this world or in the world to come, is to be sought in the exercise of our powers and faculties, as moral beings in obedience to the will of God.

In his moral administration towards men, God has respect to their character, as moral beings, and provides for the exercise of their powers of moral agency, by placing before them motives to influence their choice, and marking out for them courses of conduct, as his accountable subjects. The supposition that he will preserve in the world religious institutions, without the concurrence of human endeavors in upholding them, betrays great ignorance of his revealed will, as well as great ignorance of the history of the manner, in which these institutions have hitherto been preserved.

The institutions of the Sabbath, of public worship, and of the preaching of the gospel, or the gospel ministry, are of such a character, that they necessarily require the concurrence of human endeavors for their support. They are intimately connected in their influence, and the maintenance of the others. The Sabbath very soon ceases to be sanctified and observed in places where public worship is neglected, and public worship is generally greatly neglected, where the christian ministry is not maintained. Public preaching on the Sabbath is very essential to the continuance of public worship; since in places where the christian ministry ceases to be maintained, we expect to find people very soon falling into neglect of public worship, and becoming careless in their observance of the Sabbath. The decline is gradual, but certain, as evinced in the experience of many societies. Let public worship be neglected for a few years in a place, the great body of the people will lose, in a great measure, their respect for the Sabbath: some may rejoice in its return, as a day of rest from labor, and others as a day of recreation, and others may be unwilling to suspend labor in their callings in life, while a few perhaps may sanctify it as holy time, in sorrow of heart in view of the moral desolation with which they are surrounded. This neglect of the Sabbath will be attended with a rapid increase of vice in different forms, and it will sink the morals of a people as with a mighty weight, and under its influence the civil and pecuniary interests of a people will depreciate in value. There is no one interest in civil society, which must not suffer under the pestiferous influence of this neglect. Every people who properly estimate their civil and pecuniary interests, will pay a sacred regard to the Sabbath, and to the maintenance of public preaching on the Sabbath. The civil and moral influence of these institutions, extends to every corner of society, it is felt in every neighborhood, and in every dwelling, and in every relation of life: even those, who profess to have no respect for the Sabbath or, are never seen in the house of God on the Sabbath, are benefitted by these institutions, and indirectly share in their influence. Their intercourse with their neighbors and friends who observe these institutions has a restraint upon them; public sentiment awes them and keeps them back from those lengths in vice to which they would run, did they find the multitude, *who go to the house of God to keep holy time, ready to join them.* In this manner they are restrained to a decent outward conduct, by which means they preserve their standing for respectability in society, and are kept from sinking in their interests, as they would, were all around them of the same character with themselves. Let it then be remembered, that those who even affect to despise the preaching of the gospel, and who refuse to observe the sabbaths of the Lord, are indirectly indebted to the influence of these institutions, for what little respectability they now possess. If society were made up of such persons, it would present only one dark picture of moral waste, there would be nothing upon which the eye of the moralist or philanthropist could dwell with delight.

We now speak of the moral and civil influence of these institutions, of that influence which is actually felt in this state, at the present time; and we do it with a view to impress our own minds, or the

minds of those who read our pages, more deeply with a sense of the importance of this influence. We are aware, that many appear not to have reflected at all on this subject, while they have enjoyed and continue to enjoy distinguished privileges and precious interests in civil society, which have come down to them, and which are secured to them under the guardian moral influence of religious institutions. Take away from civil society this moral influence, you weaken the arm of civil power, so that our laws must soon cease to be enforced. In a government like ours, the continuance and execution of laws depend, and must continue to depend greatly on public sentiment. But what is public sentiment without the moral influence of religious institutions? Blessed be God, we know not what it is in this state, and may we never know from our own experience. It is sufficient to have read of its effects in the Revolution in France, during the reign of terror, when no man was safe in his own dwelling. The importance of religious institutions, in aid of the well being of civil society, should be duly considered by every legislator, by every civil magistrate, and by every head of a family. Their moral influence is required in Society, and we can never expect our union, peace and prosperity as a people, to be continued, only under the continued guardianship of this moral influence. Unquestionably the opinion is politically, as well as theologically correct, that religious institutions ought to have the protection of civil law, and on the principle, that they are a moral good, without which the ends of civil government cannot be secured. In this sense, they fall within the province of human legislation, as properly as any other subject, which stands connected with the good of society. Nor can it be viewed as interfering with the rights of conscience to place them on this ground. It is not compelling men to be religious,—it is only saying that such institutions are for the good of society, and on this account must be upheld and continued in society.

It is doubtless proper, that every people should be permitted to provide for the preaching of the gospel on the Sabbath, in that mode most agreeable to themselves. At the same time, they ought not to do this, unmindful of the great benefit they and their children are to reap from the preaching of the gospel. When persons feel or say, that what they pay for supporting public worship on the Sabbath is lost or thrown away, they manifestly do not appreciate the moral influence secured to them or to society. In this manner, they are in fact benefitting themselves and their families by this very pecuniary sacrifice; and rather than be deprived of this benefit, they had better make four times the effort to retain it. Let every head of a family seriously reflect on this subject; let him bring into view the extent of moral influence, which he enjoys by the preaching of the gospel: let him consider how it is to affect his children, or children's children how it affects his condition in society, how it preserves the morals of a people, forms their habits, elevates their minds, promotes their improvement, and gives respectability to the place in which he lives—let him likewise extend his view beyond this short life, remembering, that he and his children, and all around him are to exist beyond the grave, and that the gospel makes known the only way to eternal blessedness. Let

him feel his responsibility as a man, as a member of society, as a parent, as the head of a family, and as an accountable and immortal being; and he will never retire from public worship on the sabbath to avoid aiding in the support of that worship. No head of a family will take this step whose mind is properly enlightened, or whose heart is in any measure renewed to obedience, but every parent and every head of a family, who properly estimates the value of religious institutions, will continue to uphold public worship and to provide for the attendance of his family in the house of God on the Sabbath. To retire and to fall into neglect, from covetousness, or love of this world, will be laying a foundation for sorrow and remorse either in this world or in the world to come.

L. M.

[The late Jane Taylor is deservedly considered as among the most agreeable and instructive of British female writers. Soon after the publication of "Display, a Tale for Young People," and an excellent little work, which the old as well as young may read with profit, Miss T.'s declining health rendered the excitement and exhaustion of literary composition too much for a frame of feeble texture. She ventured however to undertake short and desultory papers, which were published in the Youth's Magazine during the course of the seven years, beginning with 1816 and ending with 1822, when Miss T. was obliged, by increasing ill health, to desist entirely from literary occupation. Not long before her last illness she revised and prepared for the press the greater part of these papers (79 in number) which are deemed among the happiest efforts of her pen, and they have since been published in a separate volume. One of these papers, entitled "The Discontented Pendulum," has been extensively circulated in the journals of the day. The following is perhaps the most masterly in the collection, conveying in a guise of singular ingenuity, a grave and impressive moral:]—*Prov. Amerian.*

HOW IT STRIKES A STRANGER!

In a remote period of antiquity, when the supernatural and the marvellous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed pacing the streets of one of the magnificent cities of the East, remarking with an eye of intelligent curiosity every surrounding object. Several individuals gathering around him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of Society. At the same time, the dignity and intelligence of his air and demeanour forbade the idea of his being either a barbarian or a lunatic. When at length he understood by their signs, that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honours: but he no sooner comprehended their design, than he rejected it with horror; and bending his knees and raising his hands to heaven in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger, accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respec-

ting the country and quality of his guest: and upon his expressing this desire, the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandize from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and the viol, and the sound of the millstone were continually heard: and craftsmen of all kinds of craft were there: and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament, he fixed them with an expressive gaze on the beautiful evening star which was just sinking behind a dark grove that surrounded one of the principal temples of the city. "Marvel not," said he to his host, "that I am wont to gaze with fond affection on yonder silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander. Often had I beheld with wondering admiration, this brilliant world of yours, ever one of the brightest gems of our firmament: and the ardent desire I had long felt to know something of its condition was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprize induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me, therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around me."

"Truly, Sir, replied the astonished noble, "although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet, methinks I cannot but congratulate you on your arrival in our world; especially since it has been your good fortune to alight on a part of it affording such various sources of enjoyment as this our opulent and luxurious city. And be assured it will be my pride and pleasure to introduce you to all that is most worthy the attention of such a distinguished foreigner."

Our adventurer, accordingly, was presently initiated in those arts of luxury and pleasure which were there well understood. He was introduced by his obliging host, to their public games and festivals; to their theatrical diversions and convivial assemblies; and in a short time he began to feel some relish for amusements, the meaning of which, at first, he could scarcely comprehend. The next lesson which it became desirable to impart to him, was the necessity of acquiring wealth as the only means of obtaining pleasure. A fact which was no sooner understood by the stranger, than he gratefully accepted the offer of his friendly host to place him in a situation in which he might amass riches. To this object he began to apply himself

with diligence, and was becoming in a manner reconciled to the manners and customs of our planet, strangely as they differed from those of his own, when an incident occurred which gave an entirely new direction to his energies.

It was but a few weeks after his arrival on our earth, when, walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed; he inquired the use to which it was appropriated.

"It is," replied the noble, "a place of public interment."

"I do not understand you," said the stranger.
"It is the place," repeated his friend, "where we bury our dead."

"Excuse me, Sir," replied his companion, with some embarrassment, I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. "This must relate to something of which I was not only totally ignorant in my own world, but of which I have, as yet had no intimation in yours. I pray you, therefore to satisfy my curiosity; for if I have any clue to your meaning, this, surely is a matter of more mighty concernment than any to which you have hitherto directed me."

"My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society, and this accounts for your being hitherto uninformed on the subject.—But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor should I guarantee your safety for a single hour."

"Alas," replied the adventurer, "I must submit to the conditions of my enterprize; of which till now, I little knew the import. But explain to me, I beseech you, something more of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man."

While he thus spoke, his voice faltered, and his whole frame shook violently; and his countenance was as pale as death, and a cold dew stood in large drops upon his forehead.

By this time his companion, finding the discourse becoming more serious than was agreeable, declared he must refer him to the priests for further information; this subject being very much out of his province.

"How!" exclaimed the stranger, "then I cannot have understood you;—do the priests only die?—are not you to die also?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed when he received the first idea of death, was yet slight in comparison with that which he experi-

enced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport when he learned, that, by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms, excited the surprise and even the contempt of his sacred teachers. They advised him to remain satisfied for the present with the instructions he had received, and to defer the remainder of the discussion till to-morrow.

"How," exclaimed the novice, "say ye not that death may come at any hour?—may it not then come this hour?—and what if it should come before I have performed these conditions! O! withhold not the excellent knowledge from me a single moment!"

The priests, suppressing a smile at his simplicity, then proceeded to explain their Theology to their attentive auditor; but who shall describe the ecstasy of his happiness when he was given to understand, that the required conditions were, generally, of easy and pleasant performance; and that the occasional difficulties or inconveniences which might attend them, would entirely cease with the short term of his earthly existence. "If, then, I understand you rightly," said he to his instructors, "this event which you call death, and which seems in itself strangely terrible, is most desirable and blissful. What a favour is this which is granted to me in being sent to inhabit a planet in which I can die!"—The priests again exchanged smiles with each other; but their ridicule was wholly lost upon the enraptured stranger.

When the first transports of his emotion had subsided, he began to reflect with sore uneasiness on the time he had already lost since his arrival.

"Alas, what have I been doing!" exclaimed he. "This gold which I have been collecting, tell me, reverend priests, will it avail me any thing when the thirty or forty years are expired which you say, I may possibly sojourn in your planet?"

"Nay," replied the priests, "but verily you will find it of excellent use so long as you remain in it."

"A very little of it shall suffice me," replied he; "for consider, how soon this period will be past: what avails it what my condition may be for so short a season? I will betake myself, from this hour, to the grand concerns of which you have charitably informed me."

Accordingly, from that period, continues the legend, the stranger devoted himself to the performance of those conditions on which, he was told, his future welfare depended; but, in so doing, he had an opposition to encounter, wholly unexpected, and for which he was even at a loss to account. By thus devoting his chief attention to his chief interests, he excited the surprise, the contempt, and even the enmity of most of the inhabitants of the city; and they rarely mentioned him but with a term of reproach, which has been variously rendered in all the modern languages. Nothing could equal the stranger's surprise at this circumstance; as well as that of his fellow-citizens appearing, generally, so extremely indifferent as they did to their own interests. That they should have so little prudence and forethought as to pro-

vide only for their necessities and pleasures for that short part of their existence in which they were to remain in this planet, he could consider it only the effect of disordered intellect; so that he even returned their incivilities to himself, with affectionate expostulation, accompanied by lively emotions of compassion and amazement.

If ever he was tempted for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the invitations he received from others to do any thing inconsistent with his real interests, he had but one answer—"Oh," he would say, "I am to die—I am to die."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 2, 1825.

The Rev. Mr. Ellis, the English Missionary, who has become attached to the mission at the Sandwich Islands, has lately arrived in this country. He landed at New-Bedford, with his wife who is out of health. He has been long devoted to the cause of Missions, and is spoken of as a man of superior talents and piety.

We understand that, in consequence of the overflow of students at the Universities of Oxford and Cambridge, in England, it is in contemplation to found a third University in the neighborhood of York; towards which, it is said, the Earl Fitzwilliam has promised to subscribe fifty thousand pounds. (\$222,000)

It is known, perhaps, to most of our readers, that for many ages the public worship of the Jews in the synagogue, has been performed in the Hebrew language, which very few of them understand. Every friend of pure religion will be gratified to learn, as we do from a Southern paper, that the synagogue in Charleston, contemplate changing this custom, together with several others which have hitherto been preserved, with as little reason. The greater part of the service is to be performed in English, many Rabbinical institutions and useless ceremonies are to be laid aside, and music is to be introduced, as in Christian Churches. These improvements are said to meet the approbation, not only of American, but also of foreign Jews residing in the City. Reason and piety will alike applaud the measure.

Twelve thousand dollars have lately been subscribed by eight individuals in the Rev. Dr. Spring's congregation in New York, for the endowment of a Professorship of Ecclesiastical History and Church Government, in the Theological Seminary at Auburn, to be called the "Spring Professorship." The library of the late Rev. Philip M. Whelpley has been purchased at an expense of six hundred and fifty dollars and presented to the same Seminary. Five hundred dollars were also subscribed by individuals of the congregation in Cedar Street, for the purchase of a lot of rare Theological Works, and four hundred and fifty by different persons for the purchase of books for the same Institution.

The spiritual wants of the people of Boston, appear to be met, as they arise with corresponding exertions. Measures have been taken for the erection of a new orthodox Congregational Church in Hanover Street; a Unitarian Church near Fort Hill; and a Baptist Church in the vicinity of Milk Street. It is said also to be in contemplation to erect a Free-will Baptist Church in the vicinity of

Sea Street. The increase of hearers in the orthodox Churches in Boston for some time past, has been uncommonly large. The ground for the new orthodox Church is already purchased, and, with the buildings on it, cost twenty thousand dollars.

The following facts will be gratifying to those who take an interest in the efforts which are making to instruct the children of the indigent, and better their condition. "The Philadelphia Society for the establishment and support of Charity Schools, have 433 scholars under their care. Its receipts in 1824 were \$2,855 67, and expenditures \$2,703 35, of which sum \$1,566 67 were paid to teachers for their salaries. The permanent fund of the society amounts to \$33,171 83, yielding an income of \$1,600. A Library is connected with the schools, but the number of books is too limited to meet the demand. Eighty-eight of the girls are instructed in the manufacture of bonnets of grass and straw. The skill and especially the habits of industry thus acquired, render this an important part of the system."

Fourteen young men have been assisted by the Education Society of Maine, during the last year. It now affords assistance to ten, of whom six are members of college, and four preparing for admission. The expenditures of the year, have been greater than the receipts, by \$273 37.

The \$4000 bequeathed by the late Godfrey Haga to the Philadelphia Bible Society, have been received from his Executors, and the receipt acknowledged by the Treasurer of the Society, at a meeting of the Managers on the 21st of February.

THE SPIRIT OF POPERY, PERSECUTING AND CRUEL.

No intelligent Christian will read the following account, without giving thanks to God who caused the light of the Reformation to shine on the Papal darkness of Europe. It shows most clearly that the spirit of Popery wherever it can freely act, is the same which, in that country, cut off forty thousand protestants at once, which in every age has led martyrs to the stake, and, where it could not kill has breathed out threatenings and slaughter against the disciples of Christ. It shows how the Pope's bull against Bible Societies is understood by his Irish children. Such barbarism is a disgrace to Europe. Ireland has always, in consequence of the superstitious ignorance of its inhabitants, been the prey of rebellion and persecution, often checked, indeed, but never subdued, by the strong arm of military power. The light of the Bible and School Societies is opening upon that country, when the spiritual guides of its blind inhabitants, loving darkness rather than light—for what reason is sufficiently obvious—take this method to oppress it! The old principle that "ignorance is the mother of devotion" still operates. But foul indeed must be that devotion, which springs from such a source. It is hoped that the facts here stated will excite every friend of the Bible to greater efforts than ever, for the circulation of that Divine Book, which alone is able to penetrate and scatter such thick darkness.

The anniversary of the Carlow Bible Society, was appointed to be held at the Presbyterian meeting-house in that town, on Nov. 18, 1824. On the morning of that day, the place of meeting was crowded to excess; and Col. Rochfort was voted into the chair. A conversation then took place on account of some of the police being in the assembly, but it appearing that they attended only as auditors, in common with others, the subject was dropped. The Rev. Mr. Nowlan then inquired

whether any persons were to be permitted to speak, besides the members of the Society, and contended for the right of the Roman Catholics to be heard. This assumed right, Mr. Daly contended against; but said, that as they appeared anxious for discussion, he would concede that to them as a favour, which he refused as a right, and moved an adjournment of the business of the Society, until the proposed discussion should have terminated. This having been acquiesced in, an animated discussion took place, which continued till a late hour in the evening, and the meeting was then adjourned to the next day.

After an attempt made on Friday morning by the Priests again to interrupt even the discussion induced by themselves, the Rev. Mr. Pope, a Protestant clergyman, resumed his argument, taking it up where he had been interrupted on the preceding evening. This gentleman, by his voice, his manner, his eloquence, and his erudition, arrested the attention of the savages by whom he was surrounded, for three hours and twenty-five minutes, the period which he occupied in speaking. When he had finished, the Priests declared that no one member of their body was competent to the task of answering Mr. Pope, and required permission for three of their body to speak in reply. This requisition was opposed by Mr. Daly, as in that case the proceedings would be interminable: but he declared his own readiness, as well as that of his reverend brethren, to hear any one of their opponents for the space of time occupied by Mr. Pope. Opposition, however, was just what the Priests wanted. Mr. M'Sweeney, one of the Professors, then insisted upon propounding a question to Mr. Pope, which the latter gentleman immediately consented to answer; but the answer of course, was not satisfactory either to the Priests or their party.

From the subsequent transactions, it appears evident that the object was, to consume the time until darkness, the better to enable those conspirators to achieve, by brutal violence, that which they were unable to effect by argument or reason.—Tickets had been issued the preceding evening, as will be seen by our report, to two gentlemen, one on behalf of each of the opposing parties; and while the Rev. Mr. Morgan distributed the greater proportion of his to ladies, who exclusively occupied the gallery, the Rev. Father O'Connell, the Priest of the town, placed his in the hands of much more efficient supporters, where the affair was to be terminated by bludgeon *versus* Bible.

Mr. Nowlan, a priest, having addressed the meeting, the Rev. Mr. Shaw rose to reply; and this appeared to be the signal for violence and outrage. The yells and vociferations proceeding from the mob, which almost exclusively occupied the body of the meeting house, were of a most terrific description; and the calls to have the *Priest's "question"* answered, were most astounding. At length the violence of voice having nearly expended itself, the ruffians proceeded to more unequivocal manifestations of what their ultimate intentions were. A rush was made over the partitions by which the pews were divided—the barriers were forced which excluded the meeting from the speakers and members of the committee—and the whole fury of the body appeared to be directed towards the platform erected on the right of the chair for the Protestant clergymen, who took a part in the

discussion. The lights were nearly all extinguished, and the appearance presented at this moment was appalling and terrific. By a special intervention of Divine Providence, the lives of the Protestant clergy were preserved.—Capt. Battersby, commanding the police at Carlow, reached the platform by a private door, communicating with the vestry room, a few seconds before the mob had attained it, for the purpose of communicating to Mr. Daly and Mr. Pope, (not at all aware of what was going on within doors,) that he would not be answerable for the safety of their lives if they ventured into the street. Perceiving the state of fury displayed by those within, this gentleman promptly prevailed on the clergymen not to lose a moment in effecting their escape, which he fortunately afforded them the means of accomplishing, by assisting them over a wall eight feet high into an adjoining garden, in the house belonging to which they were concealed, until the departure of the Priests drew the greater part of the mob from the scene of action. When the rioters reached the platform, and found that their intended victims had escaped, no description can give an adequate idea of their fury. Father O'Connell mounted the pulpit, and having declared the Bible to be a most pernicious book, gave God thanks for the triumph obtained by him and his party.

RECENT REVIVALS OF RELIGION.

The Utica Baptist Register says, that in Throopsville, 45 have been recently baptized, and a number remain candidates for baptism. It is a season of refreshing. In Brownsville, N. Y. the revival was more powerful in February than at any previous time. Sixteen had been recently baptized. Labourers in the gospel were greatly needed there. A great attention to religion now prevails in Ashtabula co. Ohio. Rev. Elisha Tucker has baptized 66; others have baptized about 70. In Jamestown, N. Y. a revival has commenced.

[*Christian Watchman.*

A letter from the Rev. Joseph Elliot, dated New-Ipswich, N. H. gives the pleasing intelligence, that the Revivals in Vermont are still progressing.—Mr. E. says, "I have had the satisfaction to walk to the Baptismal water with 61, the past season, the oldest of whom is about 60, and the youngest only 9 years.—ib."

Extract of a letter from the Rev. ELON GALUSHA to the Editor, dated

"Whitesboro', N. Y. March 17, 1825.

"DEAR BROTHER,—It will afford you pleasure to learn that the God of grace has smiled on this part of Zion of late. There is a general seriousness in this place. I have already baptized 30. A number more entertain hope in Christ, and many more are enquiring what they shall do to be saved. Pray for us, that the good work may abound. Brother Willey, of Utica is blessed with a revival. In Brownsville, Mentz, and other places in this State, the trophies of the Saviour are multiplied. In my native town, and in other towns in Vermont, I am happy to hear the Lord is pouring out his Spirit. Surely the present is a signal time of mercy. Dear Brother, do the churches in your vicinity begin to awake? Do the hearts of our brethren in the ministry there glow

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with holy zeal? Has the set time to favour that part of Zion already come? May the Sun of Righteousness shine upon you." *ib.*

NORTH CAROLINA.

Extract of a letter from a gentleman at Moore Court House to a member of Congress.

"The Lord, in his unbounded goodness, is still carrying on his work in this vicinity. We have received, in a few months past, upwards of forty members. We received at one time three, each of whom was upwards of forty years of age. The brethren hold weekly prayer meetings at night; and, notwithstanding the weather is cold, and the inhabitants thinly settled, the houses at times are crowded. Two of our old members have embarked in the ministry, and others exhort with warmth and power. My dear brother, the Lord is good, and his works are marvellous in our eyes.

NEW-YORK.

Lenox.—A happy season has been granted of the Lord to the church in this place, under the pastoral charge of the Rev. Robert Powell. Forty-six have been added to the church by baptism, and the work still continues. More than one hundred are believed to be the subjects of a work of grace. Among the first converts, was a man who has been the principal organ of a combination against the church, which had given much trouble and sorrow to the faithful.

Louville and Denmark.—A great revival of religion is going on in these places, among the different denominations. About 300 have given evidence of being subjects of a work of grace, of whom one hundred and one have been baptized and united to the Baptist church, and others are expected to follow their example.

Gorham.—A letter from the Rev. William Witteman, of this place, says—

"We have good times in this region; the Lord is pouring out his Spirit in many places. The people of my charge are very solemn; some young persons are in distress, and some backsliders have returned. I expect to baptize a number, the first Lord's Day in February."

Several other places are mentioned, which have been favoured with revivals in New-York. In Camden, Batavia, Stafford, Clarkson and Scottsville, a considerable number have become the hopeful subjects of divine grace.—*Luminary.*

REVIVAL AT ST. AUGUSTINE.

The Rev. Noah Laney, a Methodist missionary who has recently visited St. Augustine, writes under date of January 20th, as follows:—

The first quarterly meeting after my arrival was attended with a solemn sense of God's presence, and one sinner professed to be awakened to a sense of his lost condition, who soon after died, it is said, in the triumph of faith. At the conclusion of the love feast, the sacrament of the Lord's supper was administered to fifty-one communicants. This was truly an exhilarating sight, and we *felt* that our Saviour was present with his people.

A few Spaniards attend our meeting, and those of them who understand our language, appear to be delighted. One in particular, a Catholic, has attended very steadily, and seemed charmed with

singing and prayer. As he came out of one of our class meetings, he affectionately embraced one of our friends, and said, "O! this is what I love." His attendance on our meetings has produced a threat from one of the Catholic friars; he was fearful that he would become a Methodist, and he charged the man to visit us no more.

Another Catholic, aged eighty-seven, has lately had a Spanish Bible given him, and he seems charmed with it, reads it daily and prizes it highly. "O!" says he, "I do love the Bible." And pointing with his finger upwards, he joyfully exclaims, "It shows me the road." He sometimes calls to the traveller as he walks the streets, invites him in, saying, "I've got the Bible now."—His wife joins with him in searching the Scriptures. His priest has tried to get the Bible from them; but they say they will not "part with so good a book."

Our coloured members in this place seem very pious. Indeed I never saw so promising a Society of blacks, so much devoted to God. They hold communion with Him, and walk in the light of His countenance. So evident is the change in their conduct, that it is remarked by the people here as something extraordinary. One of them spoke very feelingly in our late love feast: "O," said he, "I once hate God—no love his people—I was sinner—but when I came and hear de Gospel I was convinced I was wrong. O, I now love God, his people—me love Jesus, he sinner's friend—and O, if my massa was to give me all Augustine, I would not turn back." This poor man was born in Africa, and, had never heard of the name of Jesus till he came to America. He is now a happy Christian. About a dozen have joined our church this year; and many, who are not of us, are very friendly and attend the preaching of the word. God is indeed working for us in this place.

FROM THE PHILADELPHIA CHRISTIAN GAZETTE.

LOUD PREACHING TO UNIVERSALISTS.

It has often been said that "Universalism may do to live by, but not to die by"—though I do not believe it is fit for either. That it will not do to die by, I have often heard of being acknowledged by persons of that persuasion, when brought upon a dying bed. I was informed yesterday of a person who had formerly been a Universalist, but who, during his present illness, by the grace of God, has been made to feel the awful reality of that explicit declaration of the divine word;—"the wicked shall be turned into hell." I was told (by unquestionable authority,) that he has entirely renounced Universalism,* as "damnable heresy," and looks upon those who propagate that doctrine, as those deceivers, of whose coming we have long since been warned—See Jude, verse 4. He now believes that he is really in danger of an eternal hell.—He has found that sin is something more than a mere "negative" and that he must answer for it at the righteous tribunal of Christ.—He now sees that his former views of the blessed Saviour were entirely erroneous, as well as disrespectful and wicked, and that Christ is verily

* Reader, did you ever hear of a real Christian renouncing the religion of the Bible in the hour of death?

[Edit. Intell.

God—in a word, he has entirely renounced *Universalism*, and professes to believe the *truth*. I went this afternoon to see him myself, but as he was too weak to speak, I could not of course desire him to answer any questions. I however, talked to him upon the subject of his change, and while I was telling him I was glad to hear that God had opened his mind to see the *truth*, he raised his eyes to heaven with much apparent gratitude. I affectionately cautioned him of his danger, (should he recover,) of losing the impressions which he now has, but he shook his head and replied “never.”

Permit me here to address those who are yet disposed to believe a doctrine, which, in so many instances has been declared false, by its own professors, upon a dying bed. The above instance of its *renunciation*, should cause you at once to suspect the *truth* of *Universalism*—it speaks to you in language which should make you tremble—it is a call, louder than ten thousand thunders, to escape the wrath of Almighty God; and if you can view it with indifference, if you can resist its force, it is to be feared, that you will never be convinced of your mistake, until it shall be eternally too late, to remedy its fatal consequences. It would be easy to convince you now that you are *wrong*, if you would only believe the word of *truth*. Let any Universalist open the revelation of God and peruse its sacred pages, with the determination to believe what he reads; without endeavouring to persuade himself that God does not mean what he says, and he will soon be convinced, that “God is of purer eyes than to behold iniquity, with the least degree of complacency—that he ‘will by no means clear the guilty’ and that ‘whoever believeth not shall be damned.’”—May the Lord dispose you to credit his word, and induce you to “flee from the wrath to come.”

G. M.

February 16, 1825.

A NOBLE EXAMPLE

In the early part of the winter, the Bible Society of the county of Monroe, state of N. Y. appointed an agent to go through their limits, and take the necessary measures for ascertaining the number of families destitute of the Bible. The agent visited every town, and every school district, and appointed persons to go round, make the necessary inquiries, and send in their reports. On the 10th of last month, a full meeting of the Society was held, at which delegates were present from all parts of the county. At this meeting it was declared, as the result of a comparison of all the reports, that there were at that time within the limits of the county 1200 families destitute of the Bible! Whereupon the Society immediately and unanimously adopted the following noble resolution:

Resolved, THAT EVERY FAMILY IN THE COUNTY OF MONROE SHALL BE SUPPLIED WITH A BIBLE.

Within a few days after the adoption of this resolution, orders were transmitted to the agents of the American Bible Society in New-York, for 1200 Bibles and 700 Testaments, accompanied with the assurance that they should all be paid for in 60 days after the books were received. Five hundred dollars have already been remitted, and

from the success of the subscription which has been opened in all the towns of the county, no doubt remains that the whole sum will be paid within the time mentioned.

Here is an example of Christian energy and liberality worthy of universal imitation. We cannot sufficiently admire the despatch, the system, and the skill with which our western brethren have conducted this business. It is scarcely a month since their resolution was taken, and in one month more they will have supplied 1200 families, embracing at a moderate calculation 6000 souls, with the Word of Life. In one month there will not be an individual among the 40,000 inhabitants of the county, who may not make the oracles of divine truth his daily study. The citizens of Monroe have delivered themselves from the reproach which still cleaves to every other district in our land. Why cannot their example be followed by every county in the state and by every state in the Union? How animating would be the spectacle, if this whole nation would rise in Christian majesty, and resolve that *there shall no longer be a family in America destitute of the Bible*. Is it too much to hope that the example of the citizens of Monroe will lead in the end to this glorious result.

[*Observer.*]

FROM THE CHRISTIAN WATCHMAN.

FACTS.

The Baptist denomination in the United States are deficient in *missionary enterprise*. It would be an easy thing for them to contribute 50, or 100,000 dollars per annum to this object.

Many Baptist Ministers are getting into the habit of *reading*, in a *cold and formal* manner, their sermons to the people. Query,—Can any of them tell of any soul that has been convicted or converted by the instrumentality of such preaching?

The Baptists of the present day have far less *bigotry* for their sect, and more information on their doctrines, than formerly.

The Congregational churches in Massachusetts, in consequence of their connexion with the civil department, their half way covenant, and lax discipline, had become burdened with unworthy members. The spread of Unitarianism serves to separate the chaff from the wheat. The people are no worse;—only they are more distinctly seen.

Universalism is believed and advocated by too many abandoned wretches, whose habits and conduct forbid a belief in any good thing to render it very acceptable to an honest or virtuous man.

The best regulated and most influential and oppressive aristocracy in the United States, is in the government of the Methodist church. It is entirely repugnant to the principles of republican and religious liberty.

So long as the Presbyterian clergy are orthodox, their churches are safe; but when a majority are otherwise, there is no chance for a remedy by human efforts.

Bigotry and superstition have no more devout disciples in the world, than among the Quakers. They have no fellowship with any sect but their own, and are foolishly attached to a particular dress.—There is no religion in either of these circumstances.

FOREIGN MISSIONS.

More Good News from India.—Mr. Leslie, a Baptist missionary in India, writes* from Calcutta, under date of June 7, 1824, that much good is doing at Madras. At one of the stations of the Church Missionaries, there has been a great outpouring of the Spirit; and in one school 23, out of 30 youths, give evidence of sincere conversion.—Mr. L. attended a monthly meeting of all the missionaries at Madras in April last; at which 11 were present from different societies and different countries. “All stated,” says Mr. L. “that idolatry is beginning to sit very loosely upon the people.—Many of the converts have suffered great persecution for Christ’s sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism, and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about 400 or 500) called to a missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the missionary himself.”—*Southern Intelligencer.*

BIBLE SOCIETIES.

From the Twelfth Report of the Gloucester Auxiliary Society.

A person who was quite unacquainted with the object of Bible Associations before we made it known to her, gladly availed herself of the opportunity of obtaining a Bible “in so easy a way,” as she expressed herself, adding, that, “without such a method she must have gone without one.” She repeatedly thanked us for the trouble we took in calling for her weekly payments; and when the affecting condition of multitudes of her fellow-creatures, who are falling down to the stock of a tree, and others who are hungering for and craving the bread of life, was represented to her, she said, with much apparent earnestness and sincerity, “I certainly will gladly give a penny a week as soon as I have got over the expense of my own Bible.”

On inquiring of those persons, who have been supplied with Bibles, whether they read them, we were delighted with an account which was given us, of a poor aged man, who, some time ago, in compliance with his earnest solicitations, was supplied with a small pica Bible at a reduced price. He not only reads it diligently himself, but gladly embraces all opportunities of reading it to his neighbors and friends; for this express purpose he visited a young man, who lay ill for several months.

A woman, in St. Michael’s district, who received us very unkindly, (says a collector,) the first year, had altered her opinion of the Society upon a second application, and gave us sixpence, accompanied with her best wishes for the prosperity of the Society. Much gratification arises from the cheerfulness displayed by our subscribers; their pence are always ready, and they regret we should have so much trouble in calling every week; to prevent which, they offer to send to us.

A free subscriber, recently come to lodge in our district, addressed us with tears in his eyes, and

asked if we would accept a penny a week, saying he was sorry he could not afford more. We asked him if he had a Bible himself? “O yes, but it is very old, and I want another. If you will show me some, I will choose one, and pay for it by a little at a time as I can afford it.” This poor man has a wife and two children. The woman told me her husband was teaching her to read the Bible, and every day before going to his work, set her a small portion to learn.

Is it too much to expect, (say the Committee at Minchinhampton,) that our neighbors, who have been hitherto without the word of God, should suddenly and spontaneously become anxious to possess it; but it is gratifying to your Committee to be enabled to state, that the endeavours to convince them of its necessity and utility, by means of the collectors, one of whose first duties it is to use such efforts, have been almost universally successful.

DEAF AND DUMB.

By an Act of the Massachusetts Legislature at the last session, relative to this unfortunate class of citizens, provision is made, that on application to the Governor by the parent or guardian of any deaf and dumb person or persons, between the age of 14 and 25, who have been citizens of this Commonwealth more than two years previous to the passing of the Act, accompanied by a certificate of the Select men of the town where such parent or guardian resides, that, in addition to his own necessary expenses, he is unable to defray the expense of board and instruction for such deaf and dumb person or persons at the Hartford Asylum, the same shall be paid from the treasury of this Commonwealth. An appropriation of \$6000 annually, was made by the Legislature for this purpose;—but no deaf and dumb persons can receive such aid during a period of more than four years: and those who have already remained four years at the Asylum, are not entitled to the benefit of the appropriation. By a stipulation on the part of the Asylum, the deaf and dumb from this Commonwealth are to be received for \$115 per annum each. Board, washing, lodging and stationary for the school-rooms included.—*Zion’s Herald.*

GEORGE TAMOREE.

It has been said in some of the papers, that George Tamoree was sent out to the Sandwich islands by the American Board of Foreign missions, and an impression has been left that he was in some way connected with the mission to those islands. This is not true. His history is briefly this: When he was about seven years old, his father, (the late king Tamoree) who was partial to the Americans, and desirous that his son should receive an education, committed him to the captain of an American ship, who agreed to bring him to this country, and educate him. To defray the expenses of his education, Tamoree gave the captain several thousand dollars. George arrived in Boston about the year 1804, and was sent to Worcester, where he remained at school till the property was all expended, and the Captain died. He was then removed from one family and place to another in the neighbourhood of Worcester, till at length becoming dissatisfied with his situation, he went

to Boston and enlisted in the naval service of the United States. This was during our last war with Great Britain. He was in the Enterprise during her action with the Boxer, and was badly wounded in that engagement. He also served on board the Guerriere in the Mediterranean, and assisted in capturing an Algerine frigate. After the termination of the war, he was again thrown upon the world, and destitute of friends, ragged, dirty and in want, he was found in the Navy yard at Charlestown, by some benevolent persons who, having become acquainted with his early history, took him under their protection, and soon after committed him to the care of the American Board of Commissioners for Foreign Missions, who resolved to give him an education, and send him back to his father. Accordingly he went to Cornwall, and was there instructed in the common branches of learning, and in the doctrines and duties of Christianity. His conduct, however, was the occasion of much grief to his friends. In 1819 he went out with the first missionaries to the Sandwich islands, and on his arrival at Atoo, he was joyfully received by his father, who manifested the warmest gratitude to the missionaries for their agency in restoring to him his long-lost son, and was ever afterwards their firm friend and supporter. But George soon became so dissipated, and worthless, that his father lost all confidence in him, and at his death, was unwilling, as we have seen, that he should be his successor.

From this brief statement it will be seen that the American Board are not at all responsible for the conduct of George, for he has never been in their employment, and has never enjoyed their confidence. By educating him and restoring him to his father, they expected to secure the friendship of a chief whose good offices would be of important service to their missionaries. In this they have not been disappointed.—*N. Y. Ob.*

Happy influence of Sabbath Schools.

In the early part of last summer, a few individuals in Columbia, S. Carolina, agreed to combine their efforts, and attempt the formation of a Sabbath School at Jackson Creek Church, nine miles from Columbia. On Sunday, 4th July, the school was opened; and about fifty-five presented themselves as scholars; twenty five or thirty more were added on the following Sabbath; and the number continued increasing until upwards of a hundred and twenty names were enrolled on the list. During the summer the average number of attendants was one hundred and ten; and many of them were considerably advanced in life, parents bringing their children with them. Inclemency of weather seldom detained the scholars at home, although many had to walk from four to six, and some eight miles. Not more than twenty were able to read the word of God. After the lessons were all recited, about an hour was generally spent in singing and prayer, reading portions of Scripture, &c. Some of these seasons were truly refreshing. Great solemnity generally prevailed; it was not long before several, who had previously been careless and indifferent about eternal things, began seriously to inquire what they should do to be saved. In October six of the scholars openly professed the name of Christ, and united with the Church. Since that time five more have been added. Pro-

fessors of Religion appear to have aroused from their state of insensibility, and are engaged in the work of the Lord. They now have preaching regularly once a month, and are occasionally visited by clergymen from Columbia and adjacent places.—*Charleston, S. C. Intel.*

GOD IS RIGHT AND THE WORLD IS WRONG.

"Now, then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, '*O wicked man, thou shalt surely die;*' and the watchmen are commanded upon their peril, to sound the alarm. I, therefore solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a vivid lightning pointed at every sinful thought—that the inviolate honour of Heaven's King is enlisted, and is coming down to crush a rebellious world. In equally solemn tones, I declare, as my office obliges, and call every angel to witness, that in this war *God is right and the world is wrong.* These great truths, while I live, I will declare, and hope to pronounce them with my dying breath—**GOD IS RIGHT AND THE WORLD IS WRONG.**—I wish they were set forth in broad letters on every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in the sun-beams at the corner of every street—that they were graven with the point of a diamond in the rock forever—**GOD IS RIGHT AND THE WORLD IS WRONG!** I would that these ponderous truths might pass from land to land—prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see ought of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the Heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind—Heaven and earth seem mingled in the conflict—and cry to those for whom I watch—**A STORM! A STORM!** Get into the ARK, or you are swept away. O! what is it? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers with them! I see them cast from the battlements of the judgment scene. My God! the eternal pit has closed upon them forever.

GRIFFIN.

FROM THE ILLINOIS INTELLIGENCER.

EMANCIPATION.

The following letter was written by Mr. Jefferson to the present Governor of this state, about ten years since, when he was Secretary to the President of the United States.

Monticello, Aug. 25, 1814.

Dear Sir,—Your favor of July 31st, was duly received, and was read with peculiar pleasure. The sentiments breathed through the whole de-

1825.]

honour to both the head and heart of the writer. Mine on the subject of the slavery of negroes have long since been in possession of the public, and time has only served to give them stronger root. The love of justice and the love of country plead equally the cause of these people, and it is a moral reproach to us that they should have pleaded it so long in vain, and should have produced not a single effort, nay, I fear not much serious willingness to relieve them and ourselves from our present condition of moral and political reprobation.—From those of the former generation who were in the fulness of age when I came into public life, which was white our controversy with England was on paper only, I soon saw that nothing was to be hoped. Nursed and educated in the daily habit of seeing the degraded condition, both bodily and mental, of those unfortunate beings, but not reflecting that that degradation was very much the work of themselves and their fathers, few minds have yet doubted but that they were as legitimate subjects of property as their horses or cattle. The quiet and monotonous course of colonial life had been disturbed by no alarm, and little reflection on the value of liberty. And when alarm was taken at an enterprize of their own, it was not easy to carry them to the whole length of the principles which they invoked for themselves. In the first or second session of the legislature after I became a member, I drew to this subject the attention of Colonel Bland, one of the oldest, ablest, and most respected members, and he undertook to move for certain moderate extensions of the protection of the laws to these people. I seconded his motion, and, as a younger member, was more spared in the debate: but he was denounced as an enemy to his country, and was treated with the greatest indecorum. From an early stage of our revolution other and more distant duties were assigned to me, so that from that time till my return from Europe in 1789, and I may say till I returned to reside at home in 1809, I had little opportunity of knowing the progress of public sentiment here on this subject. I had always hoped that the younger generation, receiving their early impressions after the flame of liberty had been kindled in every breast, and had become as it were the vital spirit of every American, the generous temperament of youth, analogous to the motion of their blood, and above the suggestions of avarice, would have sympathized with oppression wherever found, and proved their love of liberty beyond their own share of it. But my intercourse with them, since my return, has not been sufficient to ascertain that they have made towards this point the progress I had hoped.—Your solitary but welcome voice is the first which has brought this sound to my ear; and I have considered the general silence which prevails on this subject as indicating an apathy unfavourable to every hope. Yet the hour of emancipation is advancing in the march of time.

As to the method by which this difficult work is to be effected, if permitted to be done by ourselves, I have seen no proposition so expedient on the whole, as that of emancipation of those born after a given day, and of their education and expatriation at a proper age. This would give time for a gradual extinction of that species of labor and substitution of another, and lessen the severity of the shock which an operation so fundamental cannot fail to produce. The idea of emancipating the

whole at once, the old as well as the young, and retaining them here, is of those only who have not the guide of either knowledge or experience of the subject. For, men, probably of any colour, but of this colour we know, brought up from their infancy without necessity for thought or forecast, are by their habits rendered as incapable as children of taking care of themselves, and are extinguished promptly wherever industry is necessary for raising the young. In the mean time they are pests in society by their idleness, and the depredations to which this leads them. Their amalgamation with the other colour produces a degradation to which no lover of his country, no lover of excellence in the human character can innocently consent.

I am sensible of the partialities with which you have looked towards me as the person who should undertake this salutary but arduous work. But this my dear sir, is like bidding old Priam to buckle the armour of Hector "tremendibus aevo humeris et inutile ferrum eregi." No, I have overlived the generation with which mutual labours and perils begat mutual confidence and influence.—This enterprise is for the young; for those who can follow it up, and bear it through to its consummation. It shall have all my prayers, and these are the only weapons of an old man. But in the mean time are you right in abandoning this property, and your country with it? I think not. My opinion has ever been that, until more can be done for them, we should endeavor with those whom fortune has thrown on our hands, to feed and clothe them well, protect them from ill usage, require such reasonable labour only as is performed voluntarily by freemen, and be led by no repugnances to abdicate them, and our duties to them. The laws do not permit us to turn them loose, if that were for their good, and to commute them for other property is to commit them to those whose usage of them we cannot control. I hope then, my dear sir, you will reconcile yourself to your country and its unfortunate condition; that you will not lessen its stock of sound disposition by withdrawing your portion from the mass. That on the contrary you will come forward to the public councils, become the missionary of the doctrine truly Christian, insinuate and inculcate it softly but steadily through the medium of writing and conversation, associate others in your labors, and when the phalanx is formed, bring on and press the proposition perseveringly until its accomplishment. It is an encouraging observation, that no good measure was ever proposed which, if duly pursued, failed to prevail in the end. We have proof of this in the history of the endeavors in the British Parliament to suppress that very trade which brought this evil on us. And you will be supported by the religious precept, "be not weary in well doing." That your success may be as speedy and complete, as it will be honourable and immortal consolation to yourself, I shall as fervently and sincerely pray as I assure you of my great friendship and respect.

THOMAS JEFFERSON.

EDWARD COLES, Esq.

Reality! Solid ground of hope! How important are they, but all this is in Christ himself, and to be found in him alone. One view of Christ clears away all our doubts, and satisfies all desires. Out of his fullness we receive all that we need.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

SPRING MORNING.

THE spicy morn, with purple ray,
Faintly illumes the eastern skies,
While from each dew bespangled spray,
Ambrosial odours gently rise.

Silence still holds the wide domain;
The zephyrs slumber in the shade;
The stream, that creeps along the plain,
Scarce murmurs to the listening glade.

No songstress breathes her artless lay;
No footsteps print the dewy vale;
O'er the broad lawn no lambkins stray,
For sleep, still nods o'er hill and dale.

Where pensive grief, forgets to sigh,
There, Morpheus, still thy station keep,
And with thy signet seal the eye,
The eye, that only wakes to weep.

But while I speak, the prospects change;
The warblers dance upon the air;
The fleecy tribes, the pastures range,
Refresh'd with sleep, and free from care.

All nature bows; all nature sings,
And to its Author homage pays;
Each part a grateful tribute brings;
The whole creation gives him praise.

Be thou not, Oh my languid soul!
An indolent spectator here,
While clouds of cheerful incense roll.
To him who rules above our sphere.

Before him, pour the lay sincere,
When morning's beams thine eyes shall bless;
And let the shades of evening hear,
That still, thou dost his name confess.

J. F.

GOD IS EVERY WHERE.

On this account, we ought, continually, to have him present in all our thoughts. But, more particularly, ought we to call him up to our view, "when we are assembled, to render thanks, for the great benefits which we have received at his hands;" when we meet him in the place, where he hath emphatically promised, that there he will be, in the midst of us. If then, when we appear in the house of the Lord, even, indifference to his worship is a crime; surely, all conduct which displays a disregard and contempt for it, must be doubly criminal. We cannot but entertain a very despicable opinion of that man who, when we are relating to him things of the utmost importance to his welfare, appears perfectly inattentive. And yet, I blush when I write it, there are many, who not only are inattentive, but who repose themselves in the arms of sleep, when the words of eternal life should be sounding in their ears. One would very naturally conclude, from the manner in which many conduct, during the time divine service is performing, that they consider the duty as a disagreeable and irksome task. The inefficiency of attending the house of the Lord, with views of this kind, common sense plainly manifests.

I, not long since, heard an excellent sermon preached.

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by a very eloquent and religious minister, upon the day of judgment. Notwithstanding the importance of the subject, and the eloquence and good sense which were displayed in treating of it, I observed that several of the audience were fast asleep, and that many others, if I could judge from their appearance, wished to be in the same situation. Some were nodding, some had laid their heads on the sides of their pews, as if they were unable to support themselves, and not a few, among the younger part of the congregation, were staring and laughing at each other. Even, if we lay aside the consideration that it is an insult to our holy religion; every person of common politeness, or common decency, will refrain from such conduct. It is a gross breach of politeness; as it shows a contempt both for the minister and audience. Common civility would teach any man to pay a proper degree of attention to the person who was addressing him, and to avoid all conduct which would divert the thoughts of the rest of the hearers from their proper object. Even the savages, who dwell in the forests of our country, conduct with much more decency, when they are attending the duties of public worship, than many who call themselves christians.

I have also observed, that there is a certain class of people who never go to church, until the exercises are nearly half finished. Whether it is for the sake of showing themselves, I shall not pretend to say; but whatever the motive may be, the conduct is highly improper; and any person who had the least spark of modesty, (especially a woman) would, in such a case, blush to see the attention of the audience drawn from the minister, and turned upon herself.

AN EXTRACT.

It was early in the morning, on the first day of the week, just as the great luminary of the natural heaven was about to burst upon us in a flood of day; a like hour to that in which Christ arose from the tomb, securing, thereby to mankind the light of the everlasting Gospel: as I lay in bed contemplating the ineffable majesty of God, the benign condescension of the Saviour, and the sweet communion of the soul with the Holy Ghost; a ray of light darted across the mind, which opened to my view the deplorable infidelity of the benighted Deists: and something seemed to say, the Deists surely are worse than Devils: for, when Christ was met by two men possessed with Devils, they cried out, saying, "What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?" Thus it seems the Devils knew and acknowledged Christ, and only regretted his coming so soon;—But the Deist, stupidly and wilfully blind to all revelation, will not believe in a Saviour at all, nor in man's accountability to God. Strange infatuation!

What would a Deist think of a man who should deny the existence of the sun? and lest his eyes should give the lie to his belief, he should pluck them out, or shut them against the light, and stubbornly refuse to open them? Thinkest thou, O Deist! that his belief would effect the non-existence of the sun? No more will thy disbelief render null the Christian economy. The Devils believe and tremble!—Not so the Deist; he cannot even believe.—Volo eum posse.

A WORD TO STUDENTS.

"Rest not, for the Lord's sake, and for your own soul's sake, in the bare fruits of your own study; but seek to be taught of God, that you may at once grow in grace and in the knowledge of God. Beware of curiosities and novelties in religion."—*Life of the pious Haliburton.*